

I notice in late EVANGELIST one good brother seems to think that the trouble is that the general missions have "swallowed up" the home missions. Well, if that be so, it seems to me that it must be a case of getting it "in the neck"—it must have lodged somewhere in the throat. In my mind when home missions are what they should be there will be no trouble about caring for general missions.

What we need is to get desperately in earnest by having the Holy Spirit to possess us, so that it becomes a pleasure to us to give. How can we love God as Christ loved us and fail to give freely and fully?

Just last week one of our neighbors living just across the street caught on fire. She ran out of the house all ablaze screaming for help and within one minute several persons were with her but still too late to save her life. It was an awful scene to look upon. O, why can we not be as much in earnest in trying to quench the flames of the pit as they are swallowing the lives of multitudes on every hand? Father, quicken thou us all according to thy word!

And then there are so many who seem to get the idea that missions ought to be able to live a long, long time on unfulfilled promises. Yes, they are going to do something,—and they will too, if the mission can live long enough. Like the boy we read of in the parable in Matt. 21, the boy who said, "I go, sir, and went not." And, by the way, that was my text last Sunday, the second Sunday in the new year. I thought it a good one to follow up the promises made on the previous Sunday, many of them made simply to be broken and soon forgotten. This forgetting our first love, (Rev. 2:4,) is an awful thing.

Perhaps some of you have read of the young German of this city who wanted to buy a canary and cage for his sweetheart. He was not satisfied till he got those of the most fancy price. But several months later he returned to purchase another bird. This time he was satisfied with the very cheapest. "We are married now." That was the answer he gave the merchant. And yet it is not hard to find his spiritual counterpart. They begin the year with fine, large promises and resolutions, but O, how soon they seem to forget them. From this may we all be delivered.

But I must close. Have written this in a very broken way on account of sickness. Hope that all may be well by next week.

Pray for us.

W. M. LYON.

THE MISSIONARY SPIRIT AND HOW TO EXERCISE IT—No. 1

MARTIN SHIVELY

Being a people who pride ourselves upon the fact that we stand on the "Bible alone-platform," having renounced finally and fully, all allegiance to creeds, confessions of faith, and other devices invented by man to enslave human faith and encumber spiritual activities, we are supposed, of course, to be

tolerably well versed in the teachings and requirements of the Holy Word. Assuming that this is true, and that we are all readers of the Book, there can be no doubt, but that each one has at times noticed some suggestion of duty, in the matter of spreading the glad tidings of salvation. We have often noted the many scriptures supporting our views on the subject of baptism, and have read John 13 ch. so often that we have it almost committed to memory. Other parts of the divine record have also been carefully studied, because they prepare us to defend our doctrinal views and practices. This is all very commendable, in so far as it goes, but, unfortunately, with many, it does not go far enough. The Book teaches other things than baptism, feet washing, Lord's Supper, salutation, anointing, etc.; and among the other things, we are told that *no person* shall be saved simply because he observes any or all of these things. True, we are to observe them, but salvation is not by works; it is by grace through faith. In other words, it is the free gift of God, in return simply for our unreserved faith. Free, because we have nothing to give for it; for our righteousness, while in comparison with other men, may make a very creditable showing, but when we compare it with God, it is, at best, but as filthy rags. So we are far too poor to obtain this priceless gift, save only as we receive it by grace. It has been thus offered, and we have received it. In return for this free gift, the value of which cannot be measured, it was supposed, no doubt, that man would be deeply grateful, and seek an avenue for the expression of his gratitude. This has been provided for, by asking that we tell the story of human possibility through the grace of a loving Lord. There is, indeed, abundant reason why we should be deeply grateful. When we are blessed with a physical salvation, having escaped from some grave danger, such as drowning, fever, fire, or other accident, our hearts are deeply thankful, and we do not hesitate to express it. We are ever ready to offer freely and gladly the remedies we have found efficient in times of personal suffering, because we are grateful for the help we received. Now, in the matter of this heaven-bought salvation, we have much more at stake than in any purely bodily need, and ought, therefore, to be infinitely more grateful, and more ready to offer the remedy which proved so efficacious in our own case. Be ye therefore grateful, and give vent to your feelings, not only in prayer to your benefactor, but by telling to others, far and near, the fact and manner of your deliverance. The benefits to be derived from so doing, are quite beyond calculation, both to yourself and in the more general sense, for salvation and its attendant blessings are peculiar in this, that the more we would share them with others, the more we will have for ourselves; and the more we would keep them for ourselves, either intentionally or otherwise, the less we shall have. Thus, even from a purely selfish point of view, it is found to be much better to dis-

pense them with lavish hand. Prov. 11:24.

There is also another and even a greater reason why we should be possessed with the missionary spirit:—*its presence and its exercise are made conditions to a continuous salvation.* There is a vast difference between being saved and keeping saved. We may comply with the conditions of pardon, and receive it, but by the neglect of privileges and duties which attend and follow it, we may show ourselves indifferent and unworthy, and thus lose it. We may consider God's word as a contract. The Father, as the party of the first part, agrees to confer certain privileges and blessings upon the second party to the contract, provided that this person will exercise faith and walk obediently before him. A contract is operative only when the two parties agree to its stipulations and conditions, and faithfully perform the duties it enjoins. If either party violates the terms therein expressed, the contract becomes void and is cancelled. Now, as to the contract in question, the Lord has, in good faith, drawn it, and in all its words, commands and promises, it bears the signature of the divine hand. We need have no fear that he will not keep it inviolate, for his word faileth never. It has ever been kept, and, by all men, is looked upon as the standard of truth. Many thousands, as party of the second part, have placed their signatures upon this document, thus pledging themselves to perform the duties it imposes. Among these many thousands who have thus signified their willingness to comply with its simple and easy conditions, are you and myself. It is very essential that we should be well acquainted with the demands of this important instrument, so that we can intelligently discharge our obligations as they are set forth by it. The lines of duty as they appear in this article of agreement, are all comprehended in the two words, *come* and *go*. In the former there is an invitation to him who finds himself needy, to come unto the Father for pardon, guidance, comfort, equipment, wisdom, strength and salvation. All these we have found in our coming to him. We have been made to rejoice as we have set together in heavenly places in Christ Jesus. We have fervently thanked him for his goodness as it has been shown unto us, and we have found much enjoyment in the associations which have been made possible by our coming. But in how much have we heeded the command, yea, the entreaty, to *go*? In the enjoyment of the coming, have we grown indifferent to this other command, obedience to which is capable of giving to us still keener pleasures? When the apostles had spent some time in the company and under the instruction of Jesus, he sent them out, by twos, to tell others what they had learned from his lips. No doubt they would have much preferred to remain with him, but they went, in obedience to his wish, and, when their task was finished, they returned rejoicing because their efforts had not been fruitless: good had been done and many souls had been made happy. Thus their coming again was all the